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general history. But these facts should be easy of access when they are wanted. This volume will, we believe, prove a great desideratum.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

THE SEVEN ECUMENICAL COUNCILS OF THE UNDIVIDED CHURCH. Their Canons and Dogmatic Decrees, together with the Canons of all the Local Synods which have received Ecumenical Acceptance. Edited, with Notes gathered from the Writings of the Greatest Scholars, by HENRY R. PERCIVAL, M.A., D.D.

(Vol. XIV of "A Select Library of Nicene and Post-Nicene Fathers of the Christian Church." Second Series. Translated into English, with Prolegomena and Explanatory Notes. Under the editorial supervision of Philip Schaff and Henry Wace, in connection with a number of patristic scholars of Europe and America.)

New York: Scribner, 1900. Pp. xxxv + 671. $4

THE reader will find in this volume, in English translation, the creeds and canons of the seven ecumenical councils, and also the canons of local synods that received the indorsement of the ecumenical bodies. This constitutes only a small fraction of the volume. Its great value lies in its historical introductions, notes, epitomes, excursuses, etc., gathered in part from the writings of the most illustrious and profound students of conciliar literature, and composed in part by Dr. Percival himself, whose illuminating comments and editorial judgment have given us a volume the value of which it would be hard to overestimate. The creeds, canons, and acts of the several councils are preceded in each instance by historical introductions and elucidated by voluminous notes. Important words, customs, laws, doctrines, and events are treated in extended excursuses. The sources whence the material in the text is derived are indicated. Indexes of authors, names, words, places, and subjects are appended.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.

ÉTUDE SUR LES GESTA MARTYRUM ROMAINS. Par ALBERT DUFOURCQ. Paris: Fontemoing, 1900. Pp. viii + 441. Fr. 12.50.

M. DUFOURCQ has not exceeded the bounds of modesty in dedicating this book to Bosio, Tillemont, and De Rossi, and in associating

with it the name of the abbé Duchesne — its eminently critical and epoch-making chapters breathe the spirit and confess the method of these illustrious masters. In the first part M. Dufourcq establishes the non-authenticity, in general, of the Roman "Gesta Martyrum" (GMR). It is not even interpolated, but entirely apocryphal. No definite scientific edition of the original texts exists. By the use of proper extrinsic and intrinsic criteria, and by comparison with authentic *acta* of the martyrs, it seems clear that, in part at least, the GMR was extant as a collection by the end of the sixth century. Of the seventy-seven texts that he examines M. Dufourcq would refer forty-five to this collection. He thinks it is the very one referred to by Gregory I. in his letter (598) to Eulogius of Alexandria (*pauca quaedam in unius codicis volumine collecta*). This little book, so slightingly mentioned by the pope, M. Dufourcq is inclined to identify with a tenth-century manuscript passionary in the Vatican archives (Cod. Pal. Vindob. lat. 357). In the second part M. Dufourcq maintains an absolute historical independence of the GMR from the "Martyrologium Hieronymianum" and from all martyrological writings current under the name or authority of Eusebius of Cæsarea. This he proves by an extremely detailed examination of all the local Roman traditions, whereby he reveals the facts of the local origin of very many of the "Gesta," as well as the gradual disfigurement of the primitive conception. These pages (101–264) are the very heart of the book — only a disciple of Duchesne, broken in by that master of the local ecclesiastical topography of Rome, could move with the method and security that are here visible. In the third part the author fixes as his "termini" for the compilation of the GMR the years 395 and 595, more particularly the end of the fifth and first quarter of the sixth century. Thus, *e. g.*, the "Gesta" of Saint Cecilia belongs to 486–525, those of SS. John and Paul to 498–514. The historical worth of the GMR is considerable for the period of its composition, very slight for the epoch of actual martyrdom. The minor clerics of Rome are responsible for its compilation, moved by anti-Neomanichæan influences and yielding to a literary pressure of Byzantine origin and character. In four concluding chapters M. Dufourcq depicts, in a manner both novel and instructive, the more or less of influence exercised by the GMR on the worship, art, and literature of the Latin West in the thousand years that followed its appearance.

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